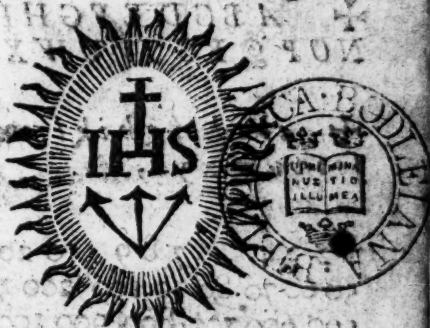


# CHRISTIAN DOCTRINE.

Composed by the R. Father  
ROBERT BELLARMINE,  
of the Society of *Jesus*,  
and CARDINAL.

*Translated into better English  
than formerly.*



*The Last Edition.*

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*Printed for A. L. Anno Dom. 1676.*

The A. B. C.

✠ A B C D E F G H I K L M  
N O P Q R S T V U W X Y Z.

✠ A a b c d e f g h i k l m n o p q  
r s t v u w x y z.

✠ A B C D E F G H I K L M  
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1 2 3 4 5 6 7 8 9 10 20 30 40  
50 60 70 80 90 100 200 300 400  
500 600 700 800 900 1000.





A BRIEF  
CHRISTIAN DOCTRINE.

To be learned by heart.

*Of the end of a Christian, and of the  
signe of the Holy Cross.*

Master.

**A** *Are you a Christian?*  
*Scholar.*

I am by the grace of God,  
*M, What mean you by a Christian?*

*S.* Him that maketh Profession  
of the Faith, and Law of Christ,

*M, In what doth the Faith of  
Christ chiefly consist?*

S. In two principal mysteries, which are included in the sign of the Holy Cross, that is, in the *Unity and Trinity* of God: and in the *Incarnation and Death* of our Saviour.

M, *What meaneth Unity, and Trinity of God?*

S. It meaneth, that in God there is one only Divinity, or, as we say, *Essence*, and *Divine Nature*, which nevertheless is in three *Divine Persons*, that are called *Father, Son, and Holy-Ghost*.

M, *Wherefore, are these Divine Persons?*

S. Because the *Father* hath no beginning, nor proceeds from another Person. The *Son* proceeds from the *Father*. And the *Holy-Ghost* from the *Father* and the *Son*.

M, *Wherefore are these three Persons only one God?*

S. Because they have one self *Essence*.

sence, one self Power, one self wisdom, and one self-Goodness.

M. *What meaneth Incarnation, and Death of our Saviour?*

S. It meaneth, that the Son of God, who is the second Person of the blessed Trinity, became Man, & dyed upon the Cross to save us,

M. *How are these two Mysteries included in the sign of the Cross?*

S. Because we make the sign of the Cross by putting our right-hand, first to the head, saying, *In the name of the Father*; then under the breasts, saying, *& of the Son*; finally to the left & right shoulders saying *& of the Holy-Ghost Amen*.

M. *How then is there shewed the first Mystery of the most Blessed Trinity?*

S. Because this word, *In the name*, signifieth the *Unity*, the other words signify the *Trinity*.

*M. Shew now the second.*

*S.* The figure of the Cross doth represent the death of our Saviour, who after he was made man, and had taught the way of Salvation, with Doctrine, with Example, and with miracles, dyed upon the Holy Wood of the Cross.

*A Declaration of the Creed.*

*M.* **W** *Hich is the Rule of our Belief?*

*S.* It is the Symbole of the Apostles. which we commonly call the Creed,

*M. Say the Creed*

*S.* 1. *I believe in God, the Father-Almighty, Creator of Heaven and Earth.*

2. *And in Jesus Christ his only Son our Lord.*

3. *Who was conceived by the Holy-Ghost,*

*Ghost: born of the Virgin Mary.*

4. *Suffered under Pontius Pilate was crucified, dead & buried.*

5. *Descended into Hell, the third day he rose again from the dead,*

6. *Ascended into Heaven, sitteth at the right hand of God the Father Almighty.*

7. *from thence he shall come to judge the quick and the dead.*

8. *I believe in the Holy-Ghost.*

9. *The holy Catholick Church, the Communion of Saints.*

10. *Remission of sins.*

11. *Resurrection of the flesh.*

12. *Life everlasting. Amen.*

*M. Who made the Creed?*

*S. The twelve Apostles, & therefore there be twelve Articles.*

*M. What do these Articles contain in sum?*

*S. All that which principally & expressly we must believe of God*

and of the Church his Spouse; because the eight first Articles pertain to God, the four last to the Church

*M. Declare the first Article.*

*S.* I firmly believe in one only God, who is the natural Father of his only begotten Son: and is also Father by the grace of all good Christians, who are therefore called the Adopted Sons of God: finally, he is Father by Creation, of all other things. And this God is *Omnipotent*, because He can do all that he will, and hath created of nothing Heaven and Earth, with whatsoever is in them, that is, the whole universal world.

*M. Declare the second Article.*

*S.* I believe also in J E S U S C H R I S T: who is the only begotten Son of God the Father because he was begotten of the same Father Eternal, and is God Eternal, Infinite,

Infinite, Omnipotent Creator and Lord of us and of all things, as he is the Father.

*M. Declare the Third.*

*S.* I believe that Jesus Christ is not only true God, but also true Man; because he hath taken man's flesh of the immaculate Virgin Mary, by virtue of the Holy-Ghost & so was born on earth of Mother without Father, as in Heaven he was born of Father without Mother.

*M. Declare the Forth.*

*S.* I believe, that Jesus Christ to redeem the world with his precious blood, suffered under Pontius Pilate Governour of Jury, being scourged, crowned with Thorns & put upon the Cross, on which he dyed; & being taken down from the same was buryed in a new Sepulcher.

*M. Declare the Fifth.*

S. I believe, that Jesus Christ as soon as he was dead, went with his soul to *Limbus*, or the place of holy Fathers, and the third day which was the Sunday, he rose glorious, and triumphant.

M, *Declare the sixth.*

S, I believe that Jesus Christ after he had forty dayes remained with the holy Apostles, to prove with many apparitions his true Resurrection, mounted up to the highest Heaven, and there sitteth above all the Quires of Angels, at the right hand of the Father, that is, in glory equal to the Father, as Lord & Governour of all Creatures.

M, *Declare the seventh.*

S, I believe that the same our Lord, in the end of the world shall come from Heaven with most great power & glory, and shall iudge all men, giving to every man the reward

ward, or punishment he hath deserved.

*M, Declare the eighth.*

*S.* I believe in the Holy Ghost, who is the third Person of the most blessed Trinity, and proceedeth from the Father and the Son, and is in all and every thing equal to the Father, and to the Son; that is, he is God, Eternal, Infinite, Omnipotent, Creator, and Lord of all things, as the Father and the Son.

*M, Declare the ninth.*

*S.* I believe also that there is a Church, which is the Congregation of all the faithfull Christians that are Baptized, and I do believe & confess the Faith of Christ our Lord, and acknowledge the high Bishop of Rome for Vicar of the same Church on Earth.

*M, Why is this Church called Holy and Catholick?* *S. Holy*

*S. Holy*, Because it hath the Head, which is Christ, Holy and for that it hath many holy members, the Faith & Law, and Sacraments holy; and it is called *Catholick*, that is, Univesal.

*M. What signifieth the Communion of Saints?*

*S.* It signifyeth the Participation of Prayers & good works that are done in that Church; even as in a mans body, all the members are partakers of the good of one member.

*M. Declare the Tenth.*

*S.* I believe, that in the holy Church there is true remission of sins, by means of the holy Sacraments, Whereby men, of children of the Devill, and condemned to death, become the Children of God, and Heirs of Paradise.

*M. Declare the Eleventh,*

*S.* I believe that in the end of the world all men shal rise, taking again

the same bodies which before they had, and this by the power of God, to whom nothing is impossible.

*M, Declare the last.*

*S.* I believe, that for good Christians there is life everlasting, full of all felicity, & free from all kind of evil; as contrariwise for Infidels and for evil Christians, there is eternal death, replenished with all misery, and void of all good.

*M, What mean you by Amen?*

*S,* I mean, so it is, or, So be it, in truth and verity.

*A Declaration of the Pater Noster, and the Ave-Mary.*

**M.** **H**AVING spoken now of that which we must believe, let us see if you know that, which we must hope for, and of whom we must have hope. *Know ye the Pater-Noster*

*S. I*

S. I know it right well, for it was the first thing I learned, and I say it every morning and evening, together with the *Ave Mary*, and with the *Creed*.

M, Say then the *Pater Noster*.

S. Our Father which art in Heaven.

1. *Hollowed be thy Name.*

2. *Thy Kingdom come.*

3. *Thy will be done in Earth, as it is in Heaven.*

4. *Give us this day our daily bread.*

5. *And forgive us our debts, as we forgive our debtors.*

6. *And lead us not into Temptation.*

7. *But deliver us from evil Amen.*

M. *Who made this Prayer?*

S. Christ our Saviour made it, and therefore it is the most excellent of all others.

M, *What is briefly contained in this Prayer?*

S. All

S. All that we can demand, and hope for of God; for there be seven Petitions. In the first four we demand that he give us all good: in the three following, that he deliver us from all evil. And concerning that which is good, we first demand the glory of God. Secondly, our Greatest Good. Thirdly, Grace to obtaine it. Fourthly the means to get, and keep the said grace Touching that which is evil, we demand that he deliver us from evil past.

Secondly from evils to come.

Thirdly, from evils present, and so from all evils.

*M. Declare these words that go before the first Petition, that is, Our Father which art in Heaven.*

S. This is a little Preface, in which is given the reason, why we should have courage to speak unto so great

our request. We say then, that God is our Father by Creation & Adoption, & therefore as Children we have recourse to Him and we add, that he is in Heaven as Lord of the Universal world. And for this we know, that he can grant our petitions, if it so please him, as we do hope he will, seeing he is our Father

*M. Declare the First Petition.*

*S.* In the First Petition, we demand that God be known by all the world, and his holy name be honoured, and glorified by all, as is fitting.

*M. Declare the second.*

*S.* we demand in the second, that the Kingdom which he hath promised us, come speedily, that is to say, that, the battles which we have with the Devil, the World, & the Flesh being ended, we may arrive to everlasting felicity, where we shall

shall reign with God, without any impediment.

*M. Declare the third,*

S. We demand in the third, the grace of God, with which we may perfectly obey his holy Commandments, as the Angels always obey him in heaven. Because the ladder to mount us up into Heaven, is obedience to his Commandments.

*M. Declare the Fourth,*

S. We demand in the fourth our daily bread, as well spiritual, that is the word of God, & the Sacraments; as corporall, that is, Sustenance & Apparel: for the word of Cod delivered to us by Preachers, and read by us in spiritual Books, & the holy Sacraments) chiefly of confession & Communion) are most efficacious means on their part (that is, if we our selves be not in fault) to obtain & conserve the grace of God,  
of

of which we have spoken in the former Petition. Sustenance & Apparel is necessary for us to maintain this life in the service of God.

*M. Declare the fifth.*

*S.* We demand in the fifth, that God deliver us from evils past, that is, from sins already committed, & of the pains which for them we have incurred. And we add, *As we forgive our debtors their debts*, that is, as we pardon the offences of our enemies: for that it is not a reasonable thing, that God forgive us our sins, which are most great offences, if we will not pardon injuries done unto us, which are offences of small importance.

*M. Declare the sixth.*

*S.* We demand in the sixth, that God will deliver us from temptations, which are evils to come, by not permitting us to be tempted,  
and

and giving us grace that we be not overcome.

*M. Declare the seventh.*

*S. We demand in the seventh, that God will deliver us from evils present, that is from all affliction and misery, and from all vain prosperity, and temporal advancement if he see that it be hurtfull to our salvation.*

*M, Say now the Ave Mary.*

*S. Hail Mary full of grace, our Lord is with thee, blessed art thou amongst Women; & blessed is the fruit of thy womb Jesus, Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death, Amen.*

*M. By whom were these words spoken?*

*S. Partly by the Archangel Gabriel, partly by S. Elizabeth, and partly by the holy Church,*

*M. To what end doe you say the*

*the Ave-Mary, after the Pater-No-  
ster.*

*S.* To the end, that by the intercession of the most B. Virgin, I may more easily obtain that which I beg of God, because she is the Advocate of sinners, full of mercy, and is seated in Heaven above all the Quires of Angels, and most acceptable to God.

*M.* Have you no recourse also to other Saints?

*S.* Yea, to all the Saints, and in particular to the Saint of my name, and my Angel-Guardian.

*Of the Commandments of God.*

*M.* **L** Et us come now to that, which we must do, To love God and our Neighbour. Say you then the ten Commandments.

*S.* I am thy Lord thy God,

**1** Thou shalt have none other Gods before me

**2.** Thou

2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Saboath day.
4. Honour thy Father and Mother.
5. Thou shalt not Murther.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness,
9. Thou shalt not desire thy Neighbour's Wife.
10. Thou shalt not covet thy Neighbours Goods?

M. Who hath given these Commandments,

S. God himself in the old Law, and afterwards Christ our Lord hath confirmed them in the New.

M. What do these Commandments contain, in brief?

S. All that which we must do, oo love God and our Neighbour. Be. cause the first three Commandments

ments teach us how we ought to behave our selves towards God with heart, with mouth, and with works. The other seaven do learn us to do good to our neighbour, & not hurt him in person, in his honour, in his goods, neither in deeds nor in words, nor in thought. And so the end of all the Commandments is the Commandment of Charity, which doth command us to love God above all things, and our Neighbours as our selves.

*M. Declare the first Commandment.*

*S.* In the beginning, God doth admonish us that he is our true & supream Lord, & therefore we are obliged to obey him with all diligence. Next, he commands us, that we must not acknowledge any other for God: wherein the Infidels do sin, who do worship Creatures instead

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instead of the Creator : also  
Witches and Inchanters, who  
worship the Devil for their God.

*M. Declare the second Command-  
ment,*

*S.* The second Commandment  
forbiddeth Blasphemies, which are  
most grievous sins : false, or un-  
necessary Oaths : breaking vows :  
and all other dishonour that is  
done to God with words.

*M. Declare the third.*

*S.* The third commands the keep-  
ing of *Sunday*, and other Feasts  
holy which consists in abstaining  
from servile works, in considering  
the benefits of God, visiting the  
Churches, praying, reading spiri-  
tual Books, hearing Divine Service,  
and Sermons, and doing such  
other spiritual and holy works.

*M. Declare the fourth.*

*S.* The fourth ordaineth, that we  
honour

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honour our Father & Mother, not only with reverence of words, or uncovering our head to them; But also with helping, and succouring them in their necessities. And that which we say of Father or Mother, we ought also to observe towards other our neighbours, although there be not so great obligation as to Father and Mother, who have given us our Being, and brought us up with great pains.

*M. Declare the fifth.*

*S.* In the Fifth is commanded, that we kill no body unjustly, nor do them harme in their Persons; I say *unjustly*, because Judges who condemn malefactors to death, and Ministers of Justice, who put them to death, as also Solders in a just War, do not sin whilst they wound and kill.

*M. Declare the sixth.*

*S. The*

S. The sixth, commands that we commit not Adultery, that is, in with the wife of another man: and it is also understood, that we commit not Fornication, nor any other carnall sin.

M. *Declare the seventh.*

S. The seventh commandeth, that no man take away the goods of others secretly; which is called Robbery, nor commit any deceit in selling, buying, and like contracts; and finally, do no harm to his neighbour in his Goods.

M. *Declare the eighth.*

S. In the eighth, is forbidden false witness, murmuring, detracting, flattering, lying, and all other hurt, which is done to our Neighbour with the Tongue.

M. *Declare the two last.*

S. God commanded in the two last Precepts, that none desire the

B

wife

24  
wife or goods of others, because  
he that seeth our hearts, will have  
us holy and clean, not only out-  
wardly but also inwardly, so that  
we may be intirely and truly just.

*Of the Commandments of the Church,  
and of Councils.*

M. **A** Dd to the Commandments.  
Of God, those few which  
the Church hath added.

S. The Commandments of the  
holy Church are six.

1. To hear *Mass* upon the Sun-  
days, and Holy-days of command-  
ment.

2. To Fast *Lent*, *Vigils* com-  
manded, & *Ember-days*, and not to  
eat *Flesh* on *Fridays* or *Saturdays*.

3. To confesse our sins at the  
least once a year.

4. To receive the B. Sacrament  
at the least at *Easter*.

5. To

, To pay Tithes.

6, Not to celebrate Marriage in time forbidden, that is, from the first *Sunday* of Advent, until *Twelfth-day*, and from the first day of *Lent* till *Low-Sunday* inclusive.

M, Besides the *Commandments*, which we are all bound to keep, be there any *Councils* of perfection?

S, There be three *Councils* by our Saviour Christ, given to those that desire to attain to perfection.

M, Which be these *Councils*?

S, Voluntary Poverty perpetual Chastity, and obedience in every thing that is not sin.

*Of the Sacraments.*

M, **W**E have already treated of that which we must believe, hope for, and do; it remaineth that we speak of the Holy Sacraments, by means whereof we obtain the grace of God.

*M. Say therefore, how many Sacraments be there?*

*S. There be seven, [viz.] 1. Baptism, 2. Confirmation, 3 Eucharist, 4. Penance, 5. Extream Unction, 6. Order, 7. Matrimony*

*M. Who ordained them?*

*S. Christ Jesus our Lord.*

*M. What effect doth Baptism work?*

*S. It maketh a man become the Child of God, and Heir of Paradise: it blotteth out all Sins, and filleth the Soul with Grace, and spiritual gifts.*

*M. What effect doth Confirmation work?*

*S. It fortifyeth a man that he be not afraid to confess the Faith of Christ our Lord; and so it maketh us become the Soldiers of our Saviour.*

*M. What effect maketh the Eucharist?*

*S. It*

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S. It nourisheth Charity, which is the life of the Soul, & doth daily increase it more. And therefore it is given under the form of Bread though truly it be not Bread, but the true body of our Lord: as likewise that which is in the Chalice, is not Wine, albeit it seem Wine; but is the true blood of the same Christ our Lord, under the form of Wine.

M. *What effect worketh Penance?*

S. It forgiveth sins committed after Baptism, and bringeth again to the friendship of God, him who through sin was become his enemy.

M. *What must we do to receive this Sacrament?*

S. We must first have sorrow for our own sins, with purpose never more to commit them, Then we must confess them all to a Priest, approved by Superiors: and finally we must do the penance that is enjoined by the Priest. M,

M, *What effect doth Extreame  
Unction work?*

S, It blotteth out the relicks of  
sin; giveth joy and strength to the  
soul, to fight against the Devil in  
the last hour; and also helpeth to  
recover bodily health, if it be so  
expedient for the salvation of the  
soul.

M. *What effect worketh the Sacra-  
ment of Order?*

S. It giveth Virtue and Grace to  
Priests, and other Ministers of the  
Church to be able to do well their  
Duties.

M, *What effect hath the Sacra-  
ment of Matrimony?*

S. It giveth Vertue & Grace to  
those that be lawfully joyned to-  
gether, to live in Matrimony with  
peace & charity, & to beget & bring  
up their Children in the holy fear of  
God, to the end they may have joy  
in this life, and glory in the other.

*Of the Theological and Cardinal  
Virtues.*

M. **W**E have now ended the four Principal parts of the Christian Doctrine, which be the *Creed*, the *Pater Noster*, the *Commandments*, and the *Sacraments*. I will now, that we talk of *Virtues* and *Vices*, and of some other things which do help us much to live conformably to the will of God, Tell me therefore, *How many Principal Virtues be there?*

S, There be seven : three Theological, and four Cardinal;

M, *Which be the Theological?*

S, Faith, Hope, and Charity,

M, *Wherefore be they called Theological?*

S, Because this word Theological signifyeth a thing that regardeth, or appertaineth to God,

*M. How doth Faith then appertain to God*

*S.* Because it makes us believe all that which God hath revealed to his Holy Church.

*M. How doth hope pertain to God?*

*S.* Because it makes us put our trust in God, and hope for eternal life of him, by means of our merits which yet do proceed from his grace.

*M. Why doth Charity pertain to God?*

*S.* Because it makes us love God above all things, & our Neighbour as our selves for the love of God.

*M. Why are they called Cardinal?*

*S.* Because they are Principal, and as it were the Fountains of all good works.

*M. Which be the Cardinal Virtues?*

*S.* Prudence, Justice, Fortitude, and Temperance.

*M. Declare unto me the office of these Virtues.*

*S.* Prudence

S. Prudence makes us considerat  
and wary in every thing, to the  
end we our selves be not deceived,  
nor deceive others. Justice makes  
us render to others, that which is  
theirs. Temperance makes us  
bridle our inordinate desires. For-  
titude causeth that we fear not  
any danger, nor even death it  
self for Gods service.

*Of the Gifts of the Holy Ghost.*

M. **H**ow many are the Gifts of  
the Holy-Ghost?

S. They be seven, 1. Wisdom.  
2. Understanding. 3. Counsel,  
4. Fortitude. 5. Knowledge. 6.  
Piety. 7 Fear of God.

M. *Whereto do these gifts serve?*

S. They serve for the help of vir-  
tue, and to make us perfect in the  
way of God, because through *Fear*,  
we abstain from Sin: through *Piety*  
we are devout & obedient to God;  
through

through *Knowledge* we are taught to understand the will of God: by *Fortitude*, we are holpen to put the same in execution: through *Councils* we are admonished of the deceits of the devill: through *Understanding*, we are elevated to penetrate the misteries of Faith: through *wisdom* we become perfect, ordering all our life, & all our works to the glory of God; because the wise man doth know the last end, and direct every thing there unto.

Of the works of Mercy.

M, **H**ow many be the Works of Mercy, of which we shall be demanded account in particular, at the day of Judgment?

S, They be seven,

- 1, To give Food to the Hungry,
- 2, To give Drink to the Thirsty,
- 3, To cloath the naked,
- 4, To harbour the Pilgrims,
- 5, To visit the Sick,
- 6, To

6, To visit the Imprisoned,

7, To bury the dead,

M, These be corporal works of Mercy: Be there any spiritual?

8, There be other seven; To wit,

1, To give counsel to the doubtful,

2, To instruct the ignorant,

3, To admonish sinners,

4, To comfort the afflicted,

5, To pardon offences,

6, To endure patiently those that be troublesome,

7. To pray to God for the living, and the dead,

Of Sins,

**T**O come now to sins,

How many sorts be there of sins

S, Two, Original and Actual, which are afterwards divided into Mortal and Venial,

M, What is Original Sin?

S, It is that in which we are all born, and we have it as it were by inhe-

Inheritance from our first Father  
*Adam.*

*M. How is this sin blotted out?*

*S.* With holy Baptism: and therefore he that dyeth without Baptism goeth to *Limbus*, and is deprived for ever of the glory of Heaven.

*M. What is Mortal sin?*

*S.* It is that which we commit against the Charity of God, or of our neighbour; and it is called mortal, because it depriveth the Soul of her spiritual life, which is the grace of God.

*M. How is this sin forgiven?*

*S.* By holy Baptism when a man is Baptized in age, and hath committed sin actually before: or by the Sacrament of Penance, as hath been said before. And who dyeth in mortall sin, goeth to the everlasting pains of Hell.

*M. What is venial sin?*

*S.* It

S. It is that which is not against Charity, and deprives not the Soul of Grace, nor sends it to the Pains of Hell: yet nevertheless it displeaseth God, because it is not conformable to his will: and it diminished the fervour of Charity, and therefore it is needful it be purged in this World, or in purgatory, which is in the other life.

M. *How many are the Capital Sins and as it were the Fountains of all others?*

S. They be Seven: and to every one is opposite a contrary Virtue.

|               |   |              |   |                   |   |                |
|---------------|---|--------------|---|-------------------|---|----------------|
| Capital Sins. | { | Pride        | { | Opposite Virtues. | { | Humility       |
|               |   | Covetousness |   |                   |   | Liberality     |
|               |   | Luxury       |   |                   |   | Chastity       |
|               |   | Anger        |   |                   |   | Patience       |
|               |   | Gluttony     |   |                   |   | Abstinence     |
|               |   | Envy         |   |                   |   | Brotherly love |
|               |   | Sloth        |   |                   |   | Diligence.     |

M. *How many are the Sins against the Holy Ghost?*

C

S. They

S. They be Six.

1. Despair of salvation.
2. Presumption of God's Mercy.
3. To impugn the known Truth.
4. Envy at another mans Good.
5. Obstinacy in sin.
6. Final Impenitence.

M. How many are the sins that cry to Heaven for vengeance?

S. They are four.

1. Wilful Murther.
2. Carnal sin against Nature.
3. Oppression of the Poor.
4. To defraud Workmen of their Wages.

Of the four last things : and of the  
ROSARY.

M. **H**OW many are the last things of man, which the scripture so calls, and which being well considered, make us abstain from sins?

S. Four

S. Four. 1. Death. 2. Judgment.  
3. Hell. 4. Heaven.

M. What exercise have you to maintain your Devotion?

S. I say the Rosary of our Lady; and do meditate the 15 Misteries of the same, wherein is contained the Life of our Lord Jesus Christ.

M. Which are the Fifteen Mysteries of the Rosary?

S. There are five joyful.

1. The Annuntiation of the Angel.
2. The Visitation of S. Elizabeth.
3. The Nativity of our Lord.
4. The Presentation in the Temple.
5. The disputing of the Child Jesus with the Doctors.

Other five are sorrowful.

1. The Prayer in the Garden.
2. The whipping at the Pillar.
3. The crowning with Thorns.
4. The carrying of the Cross.
5. The Crucifying and Death of our Saviour.

The five last are Glorious.

1. *The Resurrection of our Lord.*
2. *His Ascension.*
3. *The coming of the Holy-Ghost.*
4. *The Assumption of our B. Lady.*
5. *Her Coronation and Exaltation above all the Quires of Angels.*

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*Live, Jesus, live, and let it be  
My life to dye for love of thee.*

---



## THE MANNER

O F

Serving a Priest at MASS.

*The Clerk must kneel at his left hand,  
and answer him as follows.*

**P.** Introibo ad Altare Dei.

**C.** Ad Deum qui lætificat juventutem meam.

**P.** Judica me Deus, & discerne causam meam, de gente non sancta, ab homine iniquo & doloso erue me.

**C.** Quia tu es Deus fortitudo mea, quare me repulisti, & quare tristis incedo dum affliget me inimicus?

**P.** Emitte lucem tuam, & veritatem tuam: ipsa me deduxerunt, & adduxerunt in montem sanctum tuum, & in Tabernacula tua.

C 3

C. Et

C. Et introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cythara Deus, Deus meus : Quare tristis es anima mea, & quare conturbas me ?

C. Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei, & Deus meus.

P. Gloria Patri, & Filio, & Spiritui Sancto.

C. Sicut erat Principio, & nunc, & semper, & in sæcula sæculorum.  
*Amen.*

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit Cœlum & Terram.

P. Confiteor Deo &c.

C. Misereatur tui omnipotentes Deus, & dimissis Peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

C. Con-

C. Confiteor Deo omnipotenti, B. *Maria* semper Virgini, beato *Micha-*  
*eli* Archangelo, beato *Joanni* Bapti-  
 sta, S. Apostolis *Petro* & *Paulo*, omni-  
 bus Sanctis, & tibi Pater, quia pecca-  
 vi nimis cogitatione, verbo & opere,  
 (*knock your breast, and say*) Mea cul-  
 pa, mea culpa, mea maxima culpa,  
 Ideo precor B. *Mariam* semper Vir-  
 ginem, B. *Michaelem* Archangelum,  
 B. *Joannem* Baptistam, Sanctos A-  
 postolos *Petrum* & *Paulum*, omnes  
 Sanctos & te Pater orare pro me ad  
 Dominum Deum nostrum.

P. Misereatur vestri, &c. C. Amen.

P. Indulgentiam, absolutionem, &c.

C. Amen.

P. Deus tu conversus vivificabis nos

C. Et plebs tua lætabitur in te.

P. Ostende nobis Domine miseri-  
 cordiam tuam.

C. Et salutare tuum da nobis.

P. Domine exaudi orationem me-  
 am.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Kyrie Eleison.

C. Kyrie Eleison.

P. Kyrie Eleison.

C. Christe Eleison.

P. Christe Eleison.

C. Christe Eleison.

P. Kyrie Eleison.

C. Kyrie Eleison.

P. Kyrie Eleison.

P. Dominus vobiscum, or, Flectamus genua.

C. Et cum Spiritu tuo, or, Levate.

P. Per omnia sæcula sæculorum.

C. Amen.

*At the end of the Epistle, say, Deo gratias; then remove the Mas-Book, and ever kneel or stand on the contrary side to it.*

P. Sequentia Sancti Evangelii, &c.

*Here make the sign of the Cross, and say:* C. Gloria tibi Domine. *Then*

*Then make reverence at the beginning and ending of the Gospel, and at the name of Jesus, and at the end say,*

**C.** Laus tibi Christe.

**P.** Dominus vobiscum.

**C.** Et cum Spiritu tuo.

*Here the Clerk isto give Wine and Water decently, prepare Water and Towel for the Priest, and answer.*

**P.** Orate Fratres.

**C.** Suscipiat Dominus hoc sacrificium de manibus tuis; ad laudem & gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

**P.** Per omnia sæcula sæculorum.

**C.** Amen.

**P.** Dominus vobiscum.

**C.** Et cum Spiritu tuo.

**P.** Sursum corda.

**C.** Hebemus ad Dominum.

**P.** Gratias agamus Dom. Deo nostro

**C.** Dignum & justum est

*When the Priest spreads his hands over the Chalice, light the Candle; kneel, and hold up the Priests Vestment, till the Elevation be past; that done, kiss the Vestment, and so often as you pass before the Blessed Sacrament, adore on your knees.*

*P. Per omnia sæcula sæculorum.*

*C. Amen.*

*P. Et ne nos inducas in tentationem.*

*C. Sed libera nos à malo.*

*P. Per omnia sæcula sæculorum.*

*C. Amen.*

*P. Pax Domini sit semper vobiscum.*

*C. Et cum Spiritu tuo.*

*The Clerk must take the Pax, and kneeling, give it the Priest to kiss.*

*P. Pax tecum.*

*C. Et cum Spiritu tuo.*

*Pausing a little, rise, give the Pax to the audience, according to every ones dignity, then give Wine and Water to the Priest, and if there be any Commu-  
nicants,*

*nicants, provide Towel and Wine, and say Confiteor. After they have Received, give them Wine, remove the Book, take away the Towel, and put out the Candle.*

*P. Dominus vobiscum.*

*C. Et cum spiritu tuo.*

*P. Per omnia sæcula sæculorum.*

*C. Amen.*

*P. Ite missa est, or, Benedicamus Domino.*

*C. Deo gratias.*

*Note, that in the Mass for the dead, the Priest saith not, Ite missa est, but,*

*P. Requiescant in Pace. C. Amen.*

*Remove the Book, if he leave it open, kneel, and take the Priests blessing, arise, and say at the beginning of the Gospel, Gloria tibi Domine.*

*At the end say, Deo gratias.*

*Put out the Candles, and lay up all handsomely, And if you have leisure, meditate a while, and say the Prayers following.*

*A*

*A devout Prayer to our Lord Jesus Christ, to be said both Morning and Evening.*

**G**lory, Honor, and Praise, be to our Lord *Jesus Christ*: may all the world adore thee, blessed be thy holy Name, who for us sinners vouchsafest to be born of an humble Virgin; and blessed be thine infinite goodness, who dyedst upon the Cross for our Redemption.

O Jesu, Son of God, and Saviour of mankind, have mercy upon us, and so dispose our lives here by thy Grace, that we may hereafter rejoyce with thee for ever in thy heavenly Kingdom, *Amen.*

*The entertaining of good Thoughts.**Sunday.*

**O** Repose! O glory everlasting!  
What is it to enjoy you; and  
what to be without you!

*Monday.*

The hour of Death will come,  
then all will be past: What would  
I at that time wish to have done?  
Let us now do it, O my Soul, let  
us now do it.

*Tuesday.*

Ah poor Soul, thou must come to  
judgment all alone, thy Works,  
thy Words, thy Thoughts shall be  
seen of the Saints and Angels of  
God; and all shall there be laid o-  
pen! Oh, have therefore a special  
care of thine own good.

*Wednesday*

*Wednesday.*

To burn in hell fire, for all eternity, and that with Devils! O torment greater than all torments!

*Thursday.*

He that loseth his Soul, loseth all: he that offends God, loseth his Soul! O sin, what a loss dost thou bring unto us! I detest thee from the bottom of my heart, most detestable sin.

*Friday.*

O sweet *Jesus*, to thee I consecrate my life, my desires, my Soul, For me wast thou nailed on the Cross. For thee will I give my life, & dedicate my self wholly to thee.

*Saturday.*

O Blessed Virgin *Mary*, how intirely did you love your Son *Jesus*! O cause me to love and serve him, and that nothing in this world may ever separate me from his Holy Grace.

*The*

*The Application or practise of the fore-said good Thoughts.*

**E** Very day, Morning & Evening, for the space of one *Ave-Mary* or two, in a most serious & affectionous manner, think upon that which is set down for every particular day before: And renew the same good thought every hour, which may easily be done at all times, and upon every occasion, either sitting, standing, walking, working, &c. And all sorts of people, though never so rude, may be made capable hereof, *Viz.* Children, Laborers, Servants, yea, even amidst their employments and businesses, be they never so great or serious.

*The Blessing.*

**T**He Blessing of God Almighty, Father, Son, and Holy-Ghost, descend upon us, and dwell in our hearts for ever.

An



An Oblation to  
A L M I G H T Y   G O D.

*To be made every Morning & Evening.*

O My most merciful Lord and Saviour *Iesus Christ*, Father, Son, and Holy-Ghost; to the great glory of thy most holy name, to the honor of the most blessed Mother the Virgin *Mary*: To the honor of my Angel-keeper, and of *S. Michael*, *S. Gabriel*, *S. Raphael*, and the *S. S. N. and N.* my holy Patrons and Patronesses, and to all the holy Saints and Blessed Spirits in Heaven, to the increase of their joy and glory.

Here I, a most wretched and miserable sinner, prostrate, adore, and worship thee, offering up in all humility

military, immortal praise & thanksgivings for all thy Blessings; especially for that unspeakable charity, wherein thou didst send down thy only begotten Son into the Vale of Tears, for the Work of our Redemption.

Eternal love of Heaven & Earth, I praise and magnify thy ever glorious Name for thy Sons most holy Incarnation & Nativity, for his poverty & innocent conversation, for heavenly Doctrine & Miracles, for his Death and Passion; for his Resurrection and Ascension.

I yield thee all due and possible thanks for that Divine Mystery of his precious Body and Blood in the venerable Sacrament of the Eucharist, wherewith we are nourished, cleansed & sanctified, and our Souls made partakers of all Heavenly Graces, and Spiritual Benedictions.

I give thee most humble & hearty  
thanks,

thanks, that of a handful of dust, and nothing, thou hast vouchsafed first to wash me with the Laver of Baptism, in remission of that Original corruption, contracted in my first Parents; that after in due and convenient time, thou hast brought me to the exercises and acts of a right Faith, not ceasing daily to increase the same in me, by the Doctrine and Instruction of the Holy-Ghost.

I most humbly thank thee also, that from my cradle thou hast nourished & cloathed me, supplying all things necessary for the relief and maintenance of this my feeble body.

I evermore extol and magnify thy holy Name, that in thy great mercy thou hast hitherto spared me, wantonly rioting in manifold excesses, & patiently expected me, till by thy Grace I might be awaked from the sleep of sin, and reclaimed from my vanities

vanities and wicked Courses. For hadst thou dealt with me according to my demerits, my Soul long ere this (oppress'd with innumerable sins) had been plunged in Perdition; yea, the yawning gulph of hell had swallowed me quick.

In respect of all which thy mercies and blessings, I most humbly desire that my heart may be evermore enlarged, to render thee a more ample tribute of Praise and Thanksgiving then heretofore it hath done.

O my Lord, & most indulgent Father, never leave me to my self, but let the bridle of thy holy fear be ever in my jaws to curb & keep me within the compass of my obedience; that I may dread nothing so much in this world, as in the least sort to offend thee: To which end, let thy holy love so temper all trials and temptations which befall me, that I may profit

fit my self by them; for thou knowest how frail I am of my self, and how my strength is nothing.

Moreover (most merciful Father) even by the profound humility of thy Son *Iesus Christ*, I beseech thee that thou wouldst preserve me thy Servant from all Pride of mind, all self-love and vain-glory, all obstinacy and disobedience, all craft and dissimulation. Cast down, I beseech thee, the Spirit of gluttony and uncleanness, the Spirit of Sloth & heaviness, the Spirit of malice & envy, the spirit of hatred and disdain; that I may never despise any of thy Creatures, nor prefer my self before others, but ever seem little in my own eyes, to think the best of others, and judge the worst of my self.

Invest me (most holy Father) with the wedding-garment of thy beloved Son, the supernatural virtue of heavenly

venly Charity, that I may love thee,  
my Lord God, with al my heart, with  
all my soul, & with all my strength;  
that neither life nor death, prosper-  
ity nor adversity, nor any thing else  
may ever separate us from thy love  
Grant that all inordinate affections  
to the transitory things of this  
world, may daily decay in me, that  
thou alone mayest be acceptable to  
my soul.

O my most gracious God, give  
thy servant an humble, contrite, and  
obedient heart, and understanding  
always imployed in honest & pious  
cogitations: A will tractable, and  
ever prone to do good; affections al-  
ways calm and moderate; a watch-  
ful custody of my Senses, that by  
those Windows no sin may enter in-  
to my soul, a perfect government of  
my tongue, that no corrupt or un-  
seemly language may proceed from  
my

my lips; that I may never slander or speak ill of any whomsoever; that I may not busie my self in the faults and imperfections of others, but wholly attend to the amendment of my own.

And finally (most loving Lord) so long as I am detained in this Prison of my body, let this be my comfort, that being free from all secular cares, I may wholly devote my self to thy Service, and only give entertainment to thy Heavenly Doctrin, and to the good Motions and Inspirations of thy Holy Spirit.

In these sweet exercises let me pass the solitary hours of my tedious confinement, with Patience expecting the shutting up of my days, and a happy end of this my miserable life.

And grant, O Redeemer of mankind, my Lord and God, that when  
this

this my Earthly Tabernacle shall be dissolved, through contrition, and the virtue of the Sacraments of the Holy Church, I may be reckoned in the number of those blessed souls, who through the Merits and Passion of thy dear Son, are held worthy to reign with thee, and to enjoy the glorious presence of the blessed Trinity, Father, Son, and Holy-Ghost, to whom by all Creatures in Heaven and Earth, be rendred Praise and thanksgiving, world without end. *Amen.*

O Lord my God, O Lord my God, Possess my Soul, Possess my Soul, Possess my Soul.

# A Table of S I N S.

*To help the Ignorant, and ill of Memory; where-  
in, when they would be confessed, they may  
presently find out with little labour, the sun-  
dry and manifold ways of offending God.*

## Of the Ten Commandments.

### *The First Commandment.*

**N**OT loved God above all things.  
Born over much love to Creatures?  
Doubted or staggered in matters of Faith.  
Ignorant of the Ten Commandments.  
Of the Commandments of the Church.  
Of the Articles of Faith.  
Murmured against God in adversity.  
Lack of Confidence in God.  
Presumption of his Goodness.  
Desperation of his Mercy.  
Believed Dreams, or tellers of Fortunes.  
Gone to witches, or cunning men for coun-  
sel,

Read,

Read, or keep Heretical Books.

Favoured Hereticks.

Conversed with them without necessity.

Hindred any ones Conversion from Heresie or Schism.

Not recommended my self daily to God and his Saints.

Not conformed my Will in all things to the Divine Will.

*The Second Commandment.*

**T**AKEN the Name of God in vain?  
Blasphemed God.

Forsworn my self.

Sworn by the Body, or Members of Christ.

Curled my self. Curled the Creatures.

Given my self, or others to the Devil.

Broken my Vows.

Angred others so far, as to make them Swear or Blaspheme God.

*The Third Commandment.*

**N**OT kept Holy the Sabbath day, and other days commanded.

Bought or sold things, not of necessity for that day.

Done or commanded some servile work.

Nor heard Mass.

Talked, gazed, or laughed in the Church.  
 Not cared to hear Catholick Sermons.  
 Spent the day in dancing, drinking, dicing,  
 or carding.  
 Omitted to say my Mattins, Even-song, or  
 other Devotions.

*The Fourth Commandment.*

**N**ot Honoured my Parents or Superi-  
 ours.  
 Despised them.  
 Spoke evil of them.  
 Disobeyed them.  
 Not succoured them.  
 Made them heavy.  
 Cursed them.  
 Murmured against them.  
 Not prayed for them.  
 Not used due reverence to aged Persons.  
 Mocked or jested at them.

*The Fifth Commandment.*

**D**esired the death of some one, or of  
 my self.  
 Born hatred.  
 Oppressed my Debtors.  
 Desired Revenge.  
 Not forgiven.  
 Refused to speak.  
 Given discourteous Language.

Threatned

Threatned, or stricken others, not in your Charge.

*The Sixth Commandment.*

**C**ommitted Adultery.

Procured pollution.

Unclean thoughts, word, or deeds?

Jealous without cause.

Unchast looks.

Lascivious dressing.

Over-curious beholding.

Lewd company.

Dishonest Books.

Unchaste Songs.

Love Letters.

Shewed my Skin, or some naked part of my body to entice others.

Eaten hot Meats, or drunken hot Wines, to procure Lust.

*The seventh Commandment.*

**S**tealth. Cozenage. Deceit in Gaming.

In Reckoning. In Buying. In Selling.

In Wares, Prices, or Weights.

Bought of such as could not Sell.

Taken of such as could not give.

Wilfully endamaged another mans Goods.

Negligently spoiled them.

Forged false Money. Clipped Money.

Not payed my debts.

Not fulfilled my Promise.

*The Eighth Commandment.*

**B**orn false witness. Called one filthy Names.  
 Uttered anothers secret Sin.  
 Spoke evil of others. Dispraised others.  
 Believed false Reports.  
 Nor defended their good Names.  
 Sowed Discord. Opened others Letters.  
 Judged rashly. False suspected.  
 Too much distrusted.  
 Listned to others talk.  
 Concealed the truth, to the detriment of another.

*The Ninth Commandment.*

Coveted my Neighbours House.

*The Tenth Commandment.*

**C**oveted his Wife. His Man Servant?  
 His Maid-Servant. Or somewhat that is his.

## Of the Seven deadly Sins.

*The First of PRIDE.*

**P**ride, Vain-glory, Ambition, Superfluity  
 Presumption, Vaunting, Hypocrisie,  
 Idolatry, Dissimulation, Obstinacy, Curiosity,

riosity, Flouting, and Scoffing, Contempt  
of others.

*Of Covetousness*

**C**Overusness. Niggardlines. Greedines  
Miserableness. Unprofitableness.  
Not given Alms.  
Not lent to some in need.  
Non contented with my own Estate.

*Of Luxury.*

**O**F the Sins of *Luxury*, see the Sixth  
Commandment.

*Of Anger;*

**A**Nger. Impatience. Hastines.  
Rage or Fury. Disdainfulness.  
Waywardness, Fretfulness.  
Discontentedness. Picking of Quarrels.  
Immoderate Grieving. Severe Correcting;

*Of Gluttonye*

**G**Luttony. Drunkeness.  
Delicate Dishes;  
Eating more than one Meal on Fasting days;  
Eaten Flesh on prohibited days.  
Banquited and Feasted above my ability.  
Given to Dogs that which the Poor would  
have been glad off.

*Of Envy.***E**Nvy.

Grieved at another mans prosperity or gettings.

Or to hear them well spoken of.

Rejoyced at their hurt. Dispraised their Merchandize. Interpreted their Words or sayings in worser sort.

*Of Sloth.***S**Loth.

Indevotion.

Drowsiness or sleepiness.

Idleness, or Laziness. Overmuch seeking mine own ease. Inconstant in good purposes. Neglected things given me in charge. Ingratitude to God for his benefits. Unthankful to my friends and benefactors. Chosen rather to want, than to work or labor for my living. Not prayed for the faithful Souls departed.

PRAYERS.

## P R A Y E R S.

**O** God whose Property is always to have Mercy, and to spare, receive our Petition, that the tender Mercy of thy Pity may mildly absolve us, and all thy servants, whom the Chain of sin doth bind.

**H**ear we beseech thee, O Lord, the Prayers of thy Supplicants, and pardon the sins of them that confess to thee, that thou being to us Benign, mayest in like manner give us Pardon and Peace.

**S**hew with Clemency, O Lord thy unspeakable mercy unto us, that thou dost acquit us of our sins, and deliver us from the Pains which for them we deserve.

O

*Prayers.*

**O** God, who by sin art offended,  
and by Penance pacified,  
mercifully respect the Prayers of  
thy supplicants, and turn away the  
scourges of thy anger, which for  
our sins we deserve.

O Almighty and eternal God, have mercy upon thy Servant *N.* our chief Bishop, and direct him according to thy clemency, in the way of everlasting Salvation; that thou condescending, he may desire things agreeable to thy will, & with all his Power may perfect them.

O God from whom all Holy  
Desires, righteous Counsels,  
and just Works proceed, give  
unto thy servants that Peach which  
the World cannot give, that our  
hearts

hearts being disposed to keep the Commandments, and the fear of our enemies taken away, the times through thy Protection may be peaceable.

**E**Nflame, O Lord, our reins and heart, with the holy fire of thy holy Spirit; to the end we may serve thee with a chaste body and clean heart.

**O** God the Creator & Redeemer of all the Faithful, give the Souls of thy Servants Men and Women, remission of their sins, that through godly Supplications, they may obtain the Pardon they have always wished for.

**P**Revent, we beseech thee, O Lord our actions, by thy grace assisting, and in helping forward prosecute them, that all our Prayers and works

works may begin always from thee,  
and begun, may by thee be ended.

**O** Almighty and Eternal God,  
who hast Power over the li-  
ving, as also over the dead, and  
hast mercy on all those whom thou  
foreknowest shall be thine by Faith  
& Works; we humbly beseech thee,  
that for whom we have determined  
to pour forth our Prayers, and  
whom this present world as yet in  
Flesh retains, or the world to come  
hath taken unto it, now being deli-  
vered from the body, all thy Saints  
making for them Intercession  
through the Clemency of thy pity,  
they may obtain Pardon of all their  
sins, through our Lord Jesus Christ  
thy Son, who liveth and reigneth  
God with thee, in the Unity of the  
Holy-Ghost, world without end.

*Amen.*

V. O Lord hear my Prayer.

R. And let my cry come unto thee.

V. Almighty and most merciful Lord, graciously hear us.

R. Amen.

V. And let the souls of the faithful through the mercy of God, rest in peace.

R. Amen.

*Grace before Meat.*

Good Lord bless us, and these thy Gifts to us, which we receive of thy bounty, through Jesus Christ our Lord. *Amen.*

*Grace after Mear.*

**W**E give thee thanks, Almighty  
God, for all thy benefits, who  
livest and reigneſt world without  
end, *Amen.*

Blessed be the Name of our Lord,  
from this time forth for ever, *Amen.*

Vouchsafe, we beseech thee, O  
Lord, to all our Benefactors, for  
thy names sake, life everlasting,  
*Amen.*

And may the Souls of the Faith-  
ful departed, through the mercy  
of God, rest in Peace, *Amen.*

82  
35  
—  
47 *F I N I S.*